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ANDREW BAIN MEMORIAL 1920





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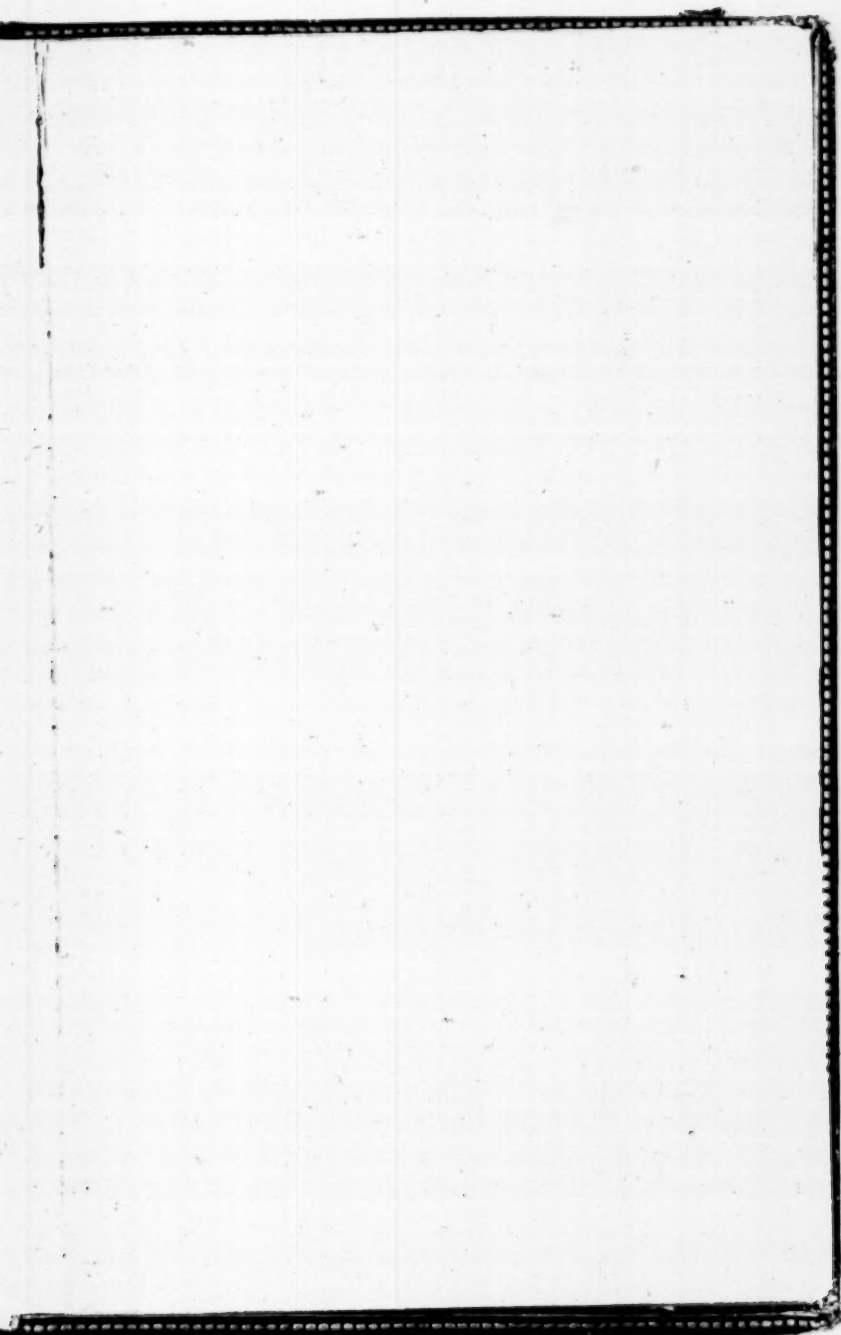
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GLASGOW.

Nº 209



GLASGOW HERALD, SEPTEMBER 5, 1876.

THE FIRST BOOK PRINTED IN GLASGOW
—A RELIC OF ZACHARY BOYD.

The art of printing was introduced into Edinburgh in 1507, by Walter Chapman; into St Andrews, 1551; Aberdeen, 1621; and into Glasgow, by George Anderson, in 1638, the year of the memorable Assembly held in this city. George Anderson was induced to remove his printing office from Edinburgh and to settle in Glasgow, the Magistrates agreeing to bear the expense of his removal, and allow him an annual salary. The following notice is from the Council records:—

“4th January, 1640.

“The said day ordaines the thesaurer to pay Geo. Anderone, prenter, ane hundredthe pundis in satisfioun to him of the superplus he debursit in transporting of his geir to this burgh, by the ten dolloris he gave him of befor to that effect; and als in satisfioun to him of his haill bygane feallis fra Witsonday in anno 1638 to Martinmas last.”

The late Mr M'Vean, the eccentric bibliopole of the High Street, in the Appendix to his edition of M'Ure's History of Glasgow, is of opinion that George Anderson “printed many of the pamphlets relating to the troubles before the commencement of the Civil War, but these generally appeared without the name of place or printer.” Mr M'Vean can only give the title of one pamphlet of eight leaves as printed by George Anderson prior to 1640, viz. :—“The Protestation of the General Assemblie of the Church of Scotland made in the High Kirk and at the Mercat Crosse of Glas-

gow the 28 and 29 of November 1638." This little 12mo volume of 120 pages, which claims to be the first book printed in Glasgow, was printed in 1639. It lately turned up in a bookseller's shop here, bound up with another volume. From the book plate it appears to have belonged to an old family in Lanarkshire, is quite perfect, and undoubtedly is quite unique. The title of the book is as follows—viz., "A Cleare forme of Catechising, before the giving of the Sacrament of the Lord's Supper. To this are subjoined two compends of the catechisme fit for little children, by M. Zacharie Boyd, preacher of God's Word at Glasgow. Printed at Glasgow by George Anderson, 1639." The famous Zachary Boyd, minister of the Barony Parish, was a voluminous writer: his books had hitherto been printed in Edinburgh. In his preface to the "Last Battell of the Soule," he says, "as for escapes in printing they are marked at the end of the booke, excuse them in thy favour, because I remain farre from the presse." Doubtless Master Zachary would use his influence with the magistrates to have a printer for the city, and would hail with delight the settlement of George Anderson in Glasgow. Zachary Boyd had his later works printed by Anderson, and the first is this volume. It is introduced:—

"To the Reader.

"I have studied to make all the answers short in these three Catechismes, for the help of thy memorie: First to know, and then to doe, is perfect Christianitie."

Then follows the dedication:—

"To the Most Religious and Noble Lady the Countesse of Argyll, &c.

"Madam,—This world is full of people, whose religion is compounded like the Turkish, in part Christian, in part Jew, in part Worlde ling, in part Atheists, in part as Agrippa, almost Christians. Only these are happy, who according to the Apostle his wish are altogether Christians. A time of tryall will come which shall discern almost from

altogether. Happie shall these professors bee, to whom the Lord shall say, yee are these which have continued with me in my temptations; and I appoint unto you a kingdome, as my Father hath appointed unto me, that yee may eate and drink at my table in my kingdome; of all honours this shall be found the greatest. God, Madam, hath highly honoured your La. both with grace and place: as for grace, yee may without flatterie with S. John's Lady, be called the Elect Lady; as for place, yee both by birth and marriage are high, but highest in this, that your La. art humble. I will not heere enter into a large discourse concerning the Noble and Potent Earle, your La. Husband, whose vertues have most Oriently shined in our generall Assembly, which his Lordship did much honour with his presence, and help with his counsell. That which the Apostle did require for the house of Onesiphorous, that I most heartily wish to his Lordship, to your La., and to all your noble Line and Familie, that the Lord grant that yee may find mercy of the Lord in that day. Let it please your La. graciously to accept of this little labour and to honour it with your favour, it shall bee but an Earnest of more if I live, and if God permit.—Your Ladships in all humble duty and observance,

“M. ZACHARY COYD,

“From Glasgow, the 14th of Januar, 1639.”

The larger Catechism appears to have been used as a text book by the author, as it is arranged in divisions for “Fourtie-Seven Sundays.” The two smaller Catechisms are dedicated:—

“To the Noble Lady D. Anne Campbell, Daughter to the Noble and Potent Earle, the Earle of Argyll, &c.

“Madame, —I heere humbly dedicate unto your Ladship, now of tender yeeres, these two compends of the Catechisme. Saint John, the Cusin, and beloved Disciple of Jesus Christ, who for his high doctrine was compared to an Eagle that mounteth very high, disdained not to write unto children. In one chapter of a short Epistle hee hath, I write unto you little children; and againe in the same words, I write unto you little children: of that his writing hee giveth two reasons: the one is in these

words, because your sins are forgiven you for his names sake; the other reason is in these words, because yee have knowne the Father. For this end, Madame, have I written unto you these two compends that yee may know the Father, whom I most humbly intreat to increase his graces begun in your badship in a good measure.—Your Ladyship's most humble servant,

"M. ZACHARY BOYD.

"From Glasgow, the 19 Januar, 1633."

"The Noble and Potent Earle whose vertues have most Orisendly shined in our Generall Assembly," was Archibald, Eighth Earl, afterwards created First Marquis of Argyle, who was executed in 1661. The Countess was Margaret Douglas, daughter of the Earl of Morton, and the Lady Anne was their eldest daughter, who died unmarried. The little book concludes with "A Prayer at the houre of Death, because death is very uncertaine; and Pastors can not be ever present at the last houre of dying men. I have set down this Prayer for the comfort of such."

It may be worth noting that the population of Glasgow at this time was under ten thousand inhabitants, and had only four ministers for the city and barony. It may be inferred from the title to this prayer that Zachary Boyd had been charged with being remiss in his pastoral visitations, as he was afterwards "spoken of about the soon skailing of the Baronic Kirk on Sunday afternoon." Every fact and circumstance relating to Zachary Boyd is interesting, as giving us a glimpse of the labours of the munificent benefactor of our University. This literary curiosity adds another to the long list of his publications. His biographer, Mr Gabriel Neil, says:—

"It is unfortunate that the books which he published in his day have been for an unknown course of years 'out of print,' or, if by chance, a solitary copy of any of them is now to be found, it is secured as a prize by antiquarian Bibliographers and collectors."

A cleare forme of Catechi-
sing, before the giving of
the Sacrament of the
Lords Supper.

To this are subjoined two com-
pendes of the Catechisme, fit
for little Children.

JOHN XVII. vers. 3.

*This is life eternall, to know thee the onely
true G O D, and Jesus Christ whom
thou hast sent.*

By M. Zacharie Boyd, Preacher of
Gods Word at Glasgow.



Printed at Glasgow by George
Anderson, 1639.

AUGUST.

*Quòd Lex operum minando
imperat, Lex Fidei credendo
impetrat.*

TO
THE READER.

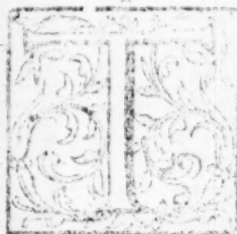
I Have studied to make all
the answers short in these
three Catechismes, for the
helpe of thy memorie: First
to *know*, and then to *doe*, is
perfect Christianitie.

TO

The most Religious, and Noble Ladie,

the Countesse of
Argyle, &c.

MADAME,



*This world is full of
people, whose religion
is compounded like the
TURKISH, in part
CHRISTIAN, in part
JEW, in part WORLD-*

*LING, in part ATHEIST, in part as A
grippa, almost Christians: Only these
are Happie, who according to the Apostle
he wish, are altogether Christians.*

Act. 26
29.

*A time of tryall will come, which shall
discerne almost from altogether: Happie
shall these professors bee, to whom the
Lord shall say, Yee are these which
have continued with me in my tem-
ptations, and I appoint unto you a
kingdome, as my Father hath appointed
unto me, that yee may eate and drink
at my table in my kingdome; of all
honours this shall be found the greatest.*

Luke 22
28.

vers. 29.

vers. 30.

The Epistle.

2 John 1

GOD, Madame, hath highly honoured your La. both with grace and place: As for grace, yee may without flatterie, with S. Iohns Lady, be called the ELECT LADY: As for place, Yee both by birth and marriage are high, but highest in this, that your La. art humble.

I will not heere enter into a large discourse, concerning the Noble and Potent Earle your La. Husband, whose vertues have most Oriently shined in our generall Assembly, which his Lordship did much honour with his presence, and help with his counsell.

2 Tim.
1. 18.

That which the Apostle did require for the house of Onesiphorus, that I most heartily wish to his Lordship, to your La. and to all your noble Line and Familie, that the Lord grant that yee may finde mercy of the Lord in that day.

Let it please your La. graciously to accept of this little labour, and to honour it with your favour, it shall bee but an EARNEST of more, if I live, and if God permit.

From Glasgow
the 14. of
January,
1639.

Your Ladiships in
all humble duty
and observance
M. ZACHARY BOYD

The Summe of this Catechisme.

1. Of GOD.
2. Of mans Creation.
3. Of his Fall.
4. Of his Redemption.
5. Of the duties which man owe
to God for his Redemption.
6. Of the Sacraments which are the
seales of the Covenant betweene
God and man.

I. OF GOD.

I. SUNDAY.

Question.



What is God?

Answer.

An infinite Essence,
that hath his being
from himself, and is
the fountaine of all being.

2. What

Q. What things are to bee considered in God?

A. The essence and the persons.

Q. What sayest thou of his Essence?

A. It is spirituall, simple, incomprehensible, unchangeable.

Q. What difference is betweene the essence of God and the person?

A. The essence is the Divine substance, which is common to the three persons; the person is a subsistence in the Divine nature.

Q. How many Gods be there?

A. Only one God.

Q. How many persons are there in the Godhead?

A. Three, the Father, Son, and holy Ghost.

THE SECOND SUNDAY

Q.

ARE not these three persons divided one from another, so that it may be said, here is the Father, and there is the Son?

A. No.

A. No, not.

Q. How then?

A. The persons of the Trinitie are diverse one from another, but not separate.

Q. How can that bee?

A. The Father in an unspeakable manner is in the Son, and the Son in the Father, and the holy Spirit in them both.

Q. How are the persons distinguished one from another?

A. By their inward properties, & order of their outward working.

Q. How are they distinguished by their inward properties?

A. By the works which they work within themselves.

Q. What sorts of workes are these which are wrought with in the Trinitie?

A. They are not commoun to all the three persons, but every person hath his owne particular work proper to himself.

THE

The third Sunday.

Q. **W**hat is that proper-
tie of the Father,
that is not common
to the Son, and holy Ghost?

A. In that he hath begotten the
Son from all eternitie, of the same
substance with himselfe.

Q. What is that speciall proper-
tie of the Son?

A. That in the unitie of essence
he hath from all eternitie beene
begotten of the substance of the
Father.

Q. What is the propertie of the
Holy Ghost?

A. He inseparably proceeds
from the Father and the Son.

Q. Is this a reall distinction
which is betweene the Father, Son,
and Holy Ghost?

A. It is, but we can not be ca-
pable of the same.

Q. I have heard how the three
persons are distinguished one from
another

another in their inward properties; now tell me how they are distinguished by their outward working.

A. In that the Father is the Creator of all things, the Son the Redeemer, the holy Ghost our Sanctifier.

The fourth Sunday.

Q. **A**RE not the outward works of all the persons common to every person of the Trinity?

A. They are common indeed.

Q. How are they distinguished?

A. In respect of the order of their working.

Q. Let me heare of the distinct order of their working.

A. The Father hath created us, the Son hath redeemed us, the holy Ghost sanctifieth us.

Q. Wherefore is the Father particularly called our Creator?

A. Because our creation proceeds from the father first in order.

Q. Wherefore

Q. Wherefore is the Sonne called our Redeemer?

A. Because our redemption was performed by the Son.

Q. Wherefore is the holy Ghost called our Sanctifier?

A. Because our sanctification is immediatly wrought by the holy Ghost.

Q. Thy meaning is, that in every one of those outward workings, all the three persons concur together?

A. I understand so.

Q. Esteemest thou that the Father is greater then the Sonne, and holy Ghost?

A. They are equall in dignitie, power, and Majestie.

Q. How then differ they?

A. They differ in number, and in order.

Q. What sayest thou of the Father?

A. He is first, not in dignitie, but in order.

Q. What sayest thou of the Son?

A. Hee

A. Hee is second, not in dignitie, but in order.

Q. What sayest thou of the holy Ghost?

A. He is the third, not in dignitie, but in order.

Q. What sayest thou of the three persons of the Trinitie?

A. These three are the one eternall God, blessed for ever.

2. Of Mans Creation.

The fifth Sunday.

Q. What is it to create a thing?

A. To create properly is to make something of nothing.

Q. How hath God made all things of nothing?

A. By his infinite power.

Q. How governeth Hee all things that hee hath made?

A. By his infinite wisdom.

Q. Whereof

Q. Whereof was man made?

A. Of the dust of the earth.

Q. What learnest thou thereby?

A. I learne to be humble.

Q. Is there nothing in man but dust?

A. There is a living soule.

Q. How was man made at the first?

A. According to Gods image.

Q. What is that image of God, according to which man was made?

A. Perfect holinesse and righteousness.

Q. What other thing is to be considered in that image of God?

A. The likenesse and resemblance of man with God, was also in respect of that rule and authoritie given unto him by God over all the creatures.

3. Of Mans Fall.

The sixth Sunday.

Q. **D** ID man keepe that i-
mage of God?

A. No, not.

Q. How lost he it?

A. By sinning against God.

Q. What was his sin against God?

A. He did eat of the forbidden
tree.

Q. What other sin had he?

A. Pride, and unbeliefe.

Q. What was his pride?

A. He would be equall unto God.

Q. What was his unbeliefe?

A. He believed Sathan, and
not God.

Q. What said Sathan unto him
that he beleevde?

A. He said he should be equall
unto God himselfe.

Q. What said God unto him?

A. He

A. He said that hee should die the death.

Q. Who were the instruments of mans fall?

A. The Diuel, the Serpent, and the Woman.

Q. How did these three deceive the man?

A. The Diuel entered a lying spirit into the Serpent, and by the Serpent seduced the woman, who entised her husband to eate of the tree.

Q. What deserved they for such eatinge?

A. Death and eternall Condemnation.

Q. But how could God in justice for so light a sin destroy all mankind?

A. The sin was not light, because it was done against an infinit Majestic.

Q. What hath followed upon this sin?

A. All

A. All men since that fall are borne in sinne, and conceived in iniquitie.

The seventh-Sunday.

Q. **W***Hat is sin?*
A. The transgression of Gods Law.

Q. *How many sortes of sinne bee there?*

A. Two: originall sin, and actuall sin.

Q. *What callest thou original sine*

A. That corruption wherein all mankinde is conceived; and born, since the fall of Adam.

Q. *What hath this sinne done to man?*

A. It hath defiled all the faculties of his soule.

Q. *What hath it done to his minde and understanding?*

A. It hath so blindfolded it, that the wisdom of God seemeth folie to man.

Q. *What*

Q. What hath it done to his will?

A. It hath made it perverse and froward against the will of God.

Q. What hath it done to his affections?

A. It hath set them altogether upon corruption, and uncleanes.

Q. This then is thy meaning, that originall sin, like a leprosie, hath defiled the whole man?

A. It is even so.

The eight Sunday.

Q. What callest thou actual sinne?

A. Every omission of our duty, and commission of that which is against the law of God.

Q. In how many wayes sin we?

A. In three wayes especially, in thought, in word, and in work.

Q. Can a light word be sinne?

A. For every ydle word we shall give account.

Q. But

Q. But is not our thought free?

A. No, not.

Q. How knowest thou that an evill thought is sin?

A. Christ hath said, that to lust after another mans wife, is to cominit adulterie in the heart.

Q. How differeth originall sinne from actuall sinne?

A. As the tree from the fruite; or as the root from the branches.

Q. Thymeaning, is that originall sinne, is the root from whence spring all our actuall sins?

A. I understand so.

The ninth Sunday,

Q. **A**RE all men sinners?

A. Yea, verily.

Q. Is it not said, that these that are borne of God sin not?

B

A. Sin

A. Sin reigneth not in their mortall bodies.

Q. When is sin said to reigne in a man?

A. When hee so taketh delight in his sins, that hee careth not in any wise for the offending of God.

Q. Doe the godly sin with such a delight?

A. No, not; they doe the evill they would not.

Q. How is that done?

A. The flesh coveteth against the Spirit.

Q. What understandest thou by the coveting flesh?

A. That remainder of naturall corruption, which as yet is unmortified in the godly.

Q. Wherefore callest thou these rests of corruption in the faithfull, after the name of flesh?

A. Because through the flesh, or through carnall generation, the
filthinesse

filthinesse of sin is conveyed unto the whole man.

Q. What other reason may bee given?

A. Because the flesh or body is the instrument to execute the lustes of our naturall concupiscence.

Q. What understandest thou by the Spirit against whom our corruptions covet?

A. By the Spirit I understand the holy Spirit, and his working, whereby our naturall corruptions are subdued.

Q. What deserve our sinnes at Gods hand?

A. Death.

Q. How many sortes of death be there?

A. Two, the death of the body, and the death of the soule.

Of Mans Redemption.

The tenth Sunday.

Q. **W**EE have heard first of GOD, secondly of mens creation, thirdly of his fall into sin, which deserveth death, now it followeth: but thou declare who is mans Saviour?

A. Jesus Christ.

Q. Who is Jesus Christ?

A. The Sonne of GOD conceived miraculously by the holy Ghost, in the wombe of a Virgine.

Q. Beleevest thou that he is that promised seede of the woman?

A. I do so with my heart.

Q. Whether was he man onely, or both God and man?

A. He was both GOD and man, in one person.

Q. What needed the Saviour of man, to be man?

A. That

A. That hee might die for our finnes.

Q. What other reason be there?

A. Seeing it was man that had sinned, the justice of GOD required that a man should suffer for the sin of man.

Q. Wherefore needed our Saviour to be GOD?

A. That he might beare that infinite wrath of GOD, and at last overcome death.

Q. What other reason hast thou?

A. That his death might be of ane infinite merite.

Q. Thou thinkest then that none but hee who was also GOD, could overcome death, and by his death make a full satisfaction to GODS justice?

A. I beleeve so.

The

The eleventh Sunday.

Q. **W** Herefore was Hee
called **JESUS**?

A. Because Hee came
to save his people from their sins.

Q. Wherefore callest thou Him
CHRIST?

A. Because hee was anointed
with the spirituall oyle of grace,
and that without measure.

Q. Whereunto was he anointed?

A. Unto three spirituall of-
fices.

Q. What were his offices?

A. He was a King, a Prophet,
and a Priest.

Q. What needed our Saviour
to be a King?

A. For to rule and defend us
against our enemies.

Q. Who are our chiefest enemies?

A. The Divil, the world, and
the corruptions of our own flesh.

Q. What needed him so bee a
Prophet?

A. For

A. For to teach us by his word the way of salvation.

Q. Wherefore was he a Priest?

A. For to offer up sacrifice for us.

Q. What sacrifice offered he up?

A. Hee offered up himselfe once for all.

Q. What sort of death died he for us?

A. A cursed death, upon a tree.

Q. Wherefore died Hee such a cursed death?

A. That hee might deliver us from the curse of God.

Q. Is there such a power in Christs death?

A. Yea verily.

Q. Wherefra cometh this power?

A. From the dignitie of his person.

Q. Esteemest thou that the infinite merite of Christs death is from the dignitie of his person?

A. I understand so.

*Of the duties which man
owe to GOD for his
Redemption.*

The twelfth Sunday.

Q. **W***Hat owe we to God for
so great a Salvation?*
A. We owe to him
service.

Q. *How many parts are there of
Gods service?*

A. Foure, faith, obedience,
prayer, and thanks.

Q. *What is faith?*

A. It is an assured knowledge
of Gods mercy in Christ, parti-
cularly apprehended by these
whom God hath elected to sal-
vation.

Q. *Is not Sathan said to beleeve?*

A. He hath knowledge, but not
that assurance which is the life
of faith.

Q. *Thou*

Q. Thou understandest that Satan knoweth that God is infinite in mercy, but that he hath no assurance of any mercy for himselfe?

A. I understand so.

Q. Who worketh this true faith in our hearts?

A. The holy Spirit.

Q. By what meanes worketh he the same?

A. By the preaching of the Word.

Q. Is our faith perfect?

A. As long as we are here we must pray God to increase our faith.

The thirteenth Sunday.

Q. What meanes is our faith strengthened?

A. By the continued hearing of the word, by earnest prayer, by receiving of the Sacraments, and by a good life.

Q. Wherefore are we said to be justified by faith?

A. Be-

A. Because by faith we apprehend Christ, and all his merites, whereby wee appeare just in Gods presence.

Q. Is not man justified by his good works?

A. Before men he may be, but not before God.

Q. Wherefore not before God?

A. Because God hath denounced a curse against him that fulfilleth not perfectly the whole law.

Q. Can not a man perfectly fulfill the law of God?

A. No, not.

Q. How provest thou that?

A. Because there is no man but he sinneth, and sin is the transgression of the law.

Q. Thou beleevest that it is Christ onely, who by his works and sufferings hath made full satisfaction for all the faithfull?

A. I beleeve so.

The fourteenth Sunday.

Q. **M**AT not a man bee
saved without Faith?

A. There is no salva-
tion without faith.

Q. Give a reason wherefore not.

A. Because without faith it is
impossible to please God.

Q. Where is the summe of our
faith to be founde?

A. In the Creede.

Q. Into how many parts may the
Creede be divided?

A. Into four parts.

Q. What doeth the first part
containe?

A. Concerning God the Fa-
ther, and our Creation.

Q. What doeth the second part
containe?

A. Concerning God the Son,
and our Redemption.

Q. What is in the thrd part?

A. Concerning the holy Ghost
and our sanctification.

Q. What

Q. What doth the fourth and last part of our Creed containe?

A. Concerning Gods Church, and his gifts bestowed upon her.

The fifteenth Sunday.

Q. What have we in the Creed concerning God the Father?

A. Three things, his name, his attribute, his work.

Q. What is his name?

A. He is called Father.

Q. Whose Father is he?

A. He is Christs and ours.

Q. How is he Christs Father?

A. By generation he hath begotten him from all eternitie.

Q. How is he our Father?

A. By adoption especially.

Q. What callest thou Adoption?

A. That is, God of his free mercy and grace hath chosen us to be his heires in Christ.

Q. What

Q. What is the Fathers attribute?

A. Almighty.

Q. What understandest thou by the word Almighty?

A. That he hath all power to doe what he pleaseth in Heaven, and in earth.

Q. What is his worke?

A. Hee hath created the Heavens and the earth, that is, by his infinite power hath made them all of nothing.

Q. What doth he now to these things which he hath created?

A. Hee still upholdeth and governeth them by his providence.

The sixteenth Sunday.

Q. **W**hat have wee in the Creede concerning God the Sonne.

A. Four chief things.

Q. What bee these?

A. His

A. His titles, his incarnation, his passion, and his exaltation.

Q. *What are his titles?*

A. They are foure, to wit, Jesus, Christ, his Son, our Lord.

Q. *What callest thou his incarnation?*

A. He was incarnate when the word was made flesh.

Q. *How many things hast thou to consider concerning his incarnation?*

A. Three chiefly, the personall union, the sanctification of that masse, whereof Christs body was made, and the efficient cause that wrought that work.

Q. *Wherein did that personall union consist?*

A. In the joining of the divine and humane nature together in one person.

The

The seventeenth Sunday.

Q. **H**ow many natures are
they in Christ Iesus?

A. **T**wo: the Divine and
the humane nature, Christ God
and man.

Q. Is not Christ God and man
two persons?

A. No, not; but the two natures
are joined into one person.

Q. How was this great worke
wrought?

A. By the unspeakable power
of the holy Ghost.

Q. What sayest thou of Christs
birth?

A. Hee was borne of the Vir-
gine Mary.

Q. Wherefore behooved it him
to be borne of a Virgine?

A. That hee might be concei-
ved without sin, and so might bee
a perfect Saviour.

Q. Hast thou no other reason?

A. It was so foretold, that the
seed

seede of the woman; and not of the man, should tread down the head of the Serpent.

The eighteenth Sunday.

Q. **I** have heard of Christs titles, and of his incarnation, now let me heare what befell un to him after his birth?

A. He was first humbled, and thereafter exalted.

Q. How many parts are they of his humiliation?

A. Foure.

Q. What was the first?

A. He suffered many sorrowes.

Q. What was the second?

A. He died on the cursed tree of the crosse.

Q. What was the third?

A. He was buried.

Q. What was the fourth?

A. He descend unto hell.

Q. What sorrowes suffered he?

A. Hunger and thirst and weariness.

of the
head
rynesse, revilings, scornings, and
fearfull persecution.

Q. Wherefore dyed he?

A. For our sins.

titles,
, now
ell un
*Q. Might not satisfaction be
made without death?*

A. No, not,

Q. What is the reason?

, and
*A. Because the wages of sinne
is death.*

Q. What sort of death dyed he?

key of
*A. The curied death of the
Crosse.*

*Q. Wherefore was the death of
the Crosse more cursed then any
other death?*

wes.
d tree
*Q. Because GOD had said, cur-
sed be that hangeth on a tree.*

*A. Wherefore was that hanging
called cursed?*

*A. Not for the punishment
it selfe, but for sinne the cause of
that punishment.*

d he?
wea-
nesse.
*Q. For what other reasons was
that death called cursed?*

C

A. There

A. There be two other reasons.

Q. What is the first reason?

A. It was called cursed, because of the excessive paine and shame that was in that death.

Q. What is the other reason?

A. Because by that death God in manner of a Prophecie did designe Christ, who by dying on a tree should redeeme us from the curse of the law.

Q. What needed Christ to be buried?

A. For to assure the world of his death.

Q. What is that to say, that he descended into hell?

A. That is, he suffered in his soule unspeakable torments for our sinnes.

Q. When chieftly suffered he these paines?

A. When he cryed, My God, my God, why hast thou forsaken me?

The

The nineteene Sunday.

Q. **F**rom Christs humiliation
let us come to his exaltati
on; How many degrees are
they of his exaltation?

A. Three; first his resurrecti-
on, Secondly his ascension; Third-
ly his sitting at the right hand of
God the Father.

Q. Wherefore did Christ rise a-
gaine from the dead?

A. For to shew that he had o-
vercome death.

Q. What other reason is there of
his resurrection?

A. Hee being God and man in
one person, could not be holden
of death.

Q. For what other cause arose
He?

A. As He died for our sinnes,
so Hee arose for our righteous-
nesse.

C 2

Q. Where-

Q. Wherefore was Christ said to arise for our righteousness?

A. Because by his resurrection he did evidently declare, that he had by his death purchased righteousness to our Soules.

Q. What comfort hast thou of Christs resurrection?

A. That my dead body and all the dead bodies of the faithfull shall likewise arise at the last day.

Q. What ground hast thou of that comfort?

A. Because Christ who is risen is the head, and wee who are the members must follow the head.

The twentie Sunday.

Q. WEE have heard of Christs resurrection, the first degree of his exaltation; what is the second?

A. His

A. His ascension into heaven.

Q. By what power was that done?

A. By the might and power of his Godhead.

Q. Is not his body on earth any more?

A. No, nor.

Q. But he hath said, that he will be with his Church unto the end of the world?

A. That is to be understood of the presence of his Spirit.

Q. But how can his manhood be sepearte from his Godhead?

A. They are no more sepearte then the sun and his beames.

Q. Make that more cleare?

A. The body of the sun is on ly in the heavens, but his beames do descend unto the Earth; So Christ man is onely in the heavens, but his Godhead filleth both heaven and Earth.

Q. What comfort hast thou of Christs ascension?

A. He

A. Hee is gone up for to prepare a roome for his Saints.

Q. How knowest thou that?

A. Hee hath said, I goe to prepare a place for you, and I will come againe, and receive you unto my self, that where I am, there yee may bee also, *John 14. 3.*

The twentieth one Sunday.

Q. **W**HAT is the third degree of his exaltation?

A. He sitteth at the right hand of God the Father.

Q. Hath God a right hand or a left?

A. No, not; for GOD is a Spirit.

Q. What then is that to sit at Gods right hand?

A. It is a forme of speech borrowed from Princes, whose custome is to place at their right hand

hand these whom they honour above others.

Q. What then is the meaning of these words, that Christ sitteth at the right hand of God?

A. That hee is in unspeakable dignitie and authoritie, having absolute power over all the creatures.

Q. What is the Lord now doing for us at the right hand of his Father?

A. Hee is interceding for us, that is, making request and intreatie in our behalf.

The twentie two Sunday.

Q. **W***Hat is the manner of CHRIST'S intercession, while he is now in the Heavens?*

A. He ascended up into heaven, to appeare in the sight of God for us, *Hebr. 9. 24.*

Q. How

Q. How is that done?

A. By presenting his person and his passion before the face of God.

Q. How then doth hee request for us?

A. By willing and desiring that his Father would accept his merits in our behalfe.

Q. Shall the Lords body for ever remaine in the heavens?

A. No, not, at the last day he shall come downe to judge the quicke and the dead.

Q. How shall the Judge come downe?

A. He shall descend with a shout with the voice of the Archangel, and with the Trumpet of God in unspeakeable glory.

Q. What honour shall the godly have that day?

A. They shall all sit downe upon Thrones at Christs right hand.

Q. VVhat

Q. What shall they doe upon these Thrones?

A. They shall judge the world,
1 Cor. 6. 2.

Q. But shall not Christ himselfe that day be the onely judge?

A. Hee shall bee so, but his Saints shall sit as assesseurs, for to approve his judgement.

Q. Where shall the wicked then be?

A. At Christs left hand.

Q. What understand yee by his left hand?

A. As to bee at his right hand is understood to bee in dignitie, so to bee at his left, is understood to be in shame and ignominie.

Q. What shall the judge say unto the godly at his right hand?

A. Come yee blessed of my Father, and receive a kingdome.

Q. What shall he say to the wicked at his left hand?

A. Depart from me to hell fire, with the Diuel and his angels.

The

The twentie third Sunday.

Q. **W**EE have heard of the first two parts of the Creede to wit, of the Father and of the Sonne; what is contained in the third part?

A. That which concerneth the holy Ghost, the third person of the Trinitie.

Q. Wherefore callest thou him holy?

A. Both for his nature and his office.

Q. Wherefore is he called holy for his nature?

A. Because hee is holy in himself, yea, holinesse it self.

Q. Wherefore is he called holy for his office?

A. Because by his operation he maketh all the faithfull holy.

Q. What be the chiefe fruits of the holy Ghost?

A. Faith, love, joy, gentlenesse, meeknesse, temperance, peace and patience &c.

The

The twentieth four Sunday.

Q. What is contained in the fourth part of the Creed?

A. That which concerneth the Church.

Q. What is the Church?

A. A companie of these whom GOD by his Spirit hath sanctified.

Q. What are the qualities of the Church?

A. It is holy and catholicke.

Q. Wherefore callest thou it holy?

A. Because Gods children on earth are holy in part, and in heaven are perfectly holy.

Q. Wherefore callest thou it Catholicke?

Q. Because it is universall, and reacheth unto all nations, to all times, sexe and age.

Q. How many parts hath the Catholicke Church?

A. Two, the Church triumphant in heaven, and the Church militant on earth.

Q. Whom

Q. Whom callest thou the Church triumphant?

A. These who in the spirituall warfare have overcome the Devill, the World, and the flesh.

Q. Whom callest thou the Church militant?

A. These who are yet on earth fighting against the enemies of their salvation.

The twentie five Sunday.

Q. What are the chief prerogatives of the kirk?

A. These four, the communion of Saints, the forgivenesse of sins, the resurrection of the body, and life everlasting.

Q. What is that communion of Saints?

A. It is that love and fellowship which the children of God have with Christ, and among themselves.

Q. Who are these Saints?

A. The

A. The Faithfull on the earth,
and the Soules of the Faithfull now
in heaven.

Q. Wherefore are they called
Saints?

A. Because they have beene
sanctified by the holy Spirit.

Q. What is the second benefite
belonging to the Church?

A. The remission of sins.

Q. What call ye the remission
of sins?

A. A free pardon, and forgive-
nesse of all our faults.

Q. Who hath procured this?

A. Christ Jesus by his death
upon the crosse.

The twentie sixth Sunday.

Q. **W**hat is the third be-
nesite belonging to the
churche

A. The resurrection of the body.

Q. What is the cause of the re-
surrection of the faithfull?

A. The

A. The resurrection of Christ.

Q. Is Christs resurrection the proper cause which effecteth the resurrection of the faithfull?

A. It is the true cause indeed.

Q. Give me the reason?

A. Christ is the head, and the godly are his members, which must follow their head.

Q. What then shall bee the cause of the resurrection of the Wicked? Shall they not rise by the vertue of CHRISTIS resurrection?

A. No, not.

Q. By what power then shall they rise?

A. By the power of Christs justice, constraining them to come out of their graves.

Q. What is the last benefite that GOD shall bestow upon His Church?

A. Life everlasting.

Q. What a life shall that be?

A. A life

A. A life perfectly happy in the heavens.

Q. *What things shall wee enjoy in the heavense?*

A. Fulnesse of joy, and pleasures for evermore.

The twentie seven Sunday.

Q. **W**E have heard of the first part of Gods service, which is to believe in God, Now let me hear what is the second part of Gods service.

A. It is to obey God.

Q. *Where learne we what obedience we owe to God?*

A. In Gods law, whereof the summe is the ten commandments.

Q. *How are the ten commandments divided?*

A. Into two tables.

Q. *How many commandements are there in the first table?*

A. The first foure.

Q. *How many in the second?*

A. The

A. The last six.

Q. What is the summe of the first foure?

A. Our whole duetic towards our GOD.

Q. What is the summe of the last six?

A. Our whole duetic towards our neighbour.

The twentieth eight Sunday.

Q. **W**hat is the first Commandement?

A. Thou shalt have no other gods before my face,

Q. What is there forbidden?

A. All atheisme, and giving of Gods honour to any thing beside God.

Q. What is there commanded?

A. The worship of the true God.

Q. What is the second commandement?

A. Thou shalt not make to thy self any graven image, &c.

Q. What

Q. What is there forbidden?

A. That we represent not God by any outward shap or figure.

Q. Wherefore that?

A. Because God is invisible, and can not by any image be represented truely.

Q. What difference is between the first commandement and the second?

A. In the first, the inward worship of GOD is commanded, in the second, the outward forme which is fittest for the worshipping of GOD is enjoined.

Q. What is the third commandement?

A. Thou shalt not take the name of the LORD thy GOD in vaine.

Q. What is here forbidden?

A. All blasphemies, all unreverent speakings, or thinking of God, or doing of his worship otherwise then he hath ordained.

D

Q. What

Q. What is heere commanded?

A. That we both thinke and speake with all reverence of his titles, words and workes.

The twentieth Sunday.

*Q. GOE to the fourth com-
mandement?*

A. Remember thou keepe holy the Sabbath day, &c.

Q. What is heere commanded?

A. That we consecrate the seventh day unto his service.

Q. What is forbidden?

A. All worldly businesse, also all the words and thoughts which concerne the affaires of the earth.

Q. May we neither thinke nor speake of things concerning the earth on the Sabbath day?

A. No, not. As in that day we are forbidden to speake our own wordes; So also to thinke our owne thoughts.

Q. What

Q. What signifieth the word Sabbath?

A. Sabbath day, that is a day of rest, or of ceasing, from worke.

Q. What callest thou to sanctifie the Sabbath?

A. It is to seperate it from common workes, such as pertain to this naturall life, and consecrate it to God and to holy workes, such as concerne the spirituall life.

Q. What are the workes of the Sabbath day?

A. To preach the word, to heare it, to meditate, to confer, to visite the sicke, to give almes to the poore.

Q. What time must be observed in the observation of the Sabbath?

A. From evening to evening, said the Lord, you shalt celebrate your Sabbath. Levit. 23. 32.

The thirtie Sunday.

Q. **W**hat is the fifth com-
mandement?

A. Honour thy Father
and thy mother, &c.

Q. What is heere commanded?

A. That all inferiours reverence
both in heart and outward gesture
their Superiours, and that also Su-
periours, do their duty to their in-
feriours.

Q. What is heere forbidden?

A. All contemning of superiours,
and all disdaining of inferiours, in
thought, word, or worke.

Q. What is the sixth commande-
ment?

A. Thou shalt not murder.

Q. What is heere forbidden?

A. To hurt any way our neigh-
bours person.

Q. What is heere commanded?

A. To do what we can for
the preservation of the life of our
neighbour.

Q. What

*Q. VVhat is the seventh com-
mandement?*

*A. Thou shalt not commit a-
dulterie.*

Q. VVhat is heere forbidden?

*A. All sortes of filchinesse, ei-
ther in thought, word, or work.*

Q. VVhat is heere commanded?

*A. That we keepe our vessels
cleane in sanctification and ho-
nour.*

The thirtie one Sunday.

*Q. **W**hat is the eight com-
mandement?*

A. Thou shalt not steale.

Q. VVhat is forbidden there?

*A. To greedily covet, reave,
seeke, or take by fraud that which
is not our owne, or to spend our
owne lavishly.*

Q. VVhat is there commanded?

*A. That we carefully keepe
our neighbours goods, as though
they were our owne, and also to
manage*

manage well that which GOD hath given us.

Q. What is the ninth commandment?

A. Thou shalt not beare false witness.

Q. What is heere commanded?

A. To love the truth, and to maintaine it.

Q. What is the tenth commandment?

A. Thou shalt not covet thy neighbours house, nor his wife, &c.

Q. What is the summe thereof?

A. That we keepe our hearts from the least inclination to sinne.

Q. What is heere forbidden, that was not forbidden in the other commandments?

A. In the other commandments, the stronger evill desires which are foltred with consent, are forbidden; but in this commandment, the least evill thought is disallowed,

allowed, though as soone as it in our heart, we abhorre it.

Q. Thou wilt then that in the other commandements, these evil thoughts are forbidden which are entertained and made welcome, but that in the tenth commandment, the last motion of the heart to sinne is forbidden though it want a full consent or likeing?

A. I understand so.

Q. What is the summe of the whole law?

A. That we love the Lord our God with all our heart, with all our soule, and with our whole strength, and that wee love our neighbour as our self.

The thirtie two Sunday.

*Q. **W**EE have heard of faith and obedience the two first parts of Gods service: now let us heare what is the third part of Gods service?*

A To

A. To pray to God.

Q. What is prayer?

A. A putting up of our requests to God, in the name of his Sonne.

Q. For whose sake must we seeke from God, the things we stand in neede of?

A. For Christ Jesus his sake.

Q. May we not desire the Saints of heaven to pray for us?

A. There is but one Mediator Jesus Christ.

Q. Doe wee know how to pray as we should?

A. Not, but the Spirit of God who helpeth our infirmities, putteth good motions into our minde, and good words into our mouth.

Q. What is the best rule of prayer which we have?

A. That patterne of Christs, Our Father which art in Heaven, hallowed be thy Name, &c.

Q. How many parts are there in the Lords prayer?

A. Three,

A. Three; the preface, the petitions, and the conclusion.

The thirtie three Sunday.

Q. **W**hat are the wordes of the preface?

A. Our Father which art in Heaven.

Q. What good learne we of these wordes?

A. To come with boldnesse to our GOD, because Hee is our Father, and also with great respect, because hee is our heavenly Father.

Q. How many petitions are in the Lords prayer?

A. Six.

Q. How divide you these six petitions?

A. The first three concerne GODS owne glory; the last three concerne our selves, and our neighbour.

Q. What

Q. What is the first petition?

A. Hallowed bee thy Name.

Q. What is the meaning of these wordes?

A. That GOD may be knowne to be a holy GOD, and so may bee revered and worshipped by all his creatures.

Q. What is the second petition?

A. Thy kingdome come.

Q. What is the meaning thereof?

A. That Christ may both inwardly in our hearts, and outwardly among men rule and governe, untill hee put all his enemies under his feete.

Q. What is the third petition?

A. Thy will bee done in earth, as it is in Heaven.

Q. What is the meaning thereof?

A. That GOD bee obeyed as perfectly by his Saints on Earth, as by the Saints and Angels of Heaven.

The

The thirtie fourth Sunday.

Q. **I** have heard of the first three petitions which concerne God, now tell me what is the first of the three petitions which concerne our selves and our neighbour?

A. The first of those three, is, Give us this day our daily bread.

Q. What is the meaning thereof?

A. That GOD would give unto us the things of this world, as meat, drink, cloathing, honour, children, or any other worldly thing, so far as hee thinketh it expedient for his owne glory, and for our well.

Q. What is the second petition?

A. Forgive us our trespasses, as wee forgive them that trespassse against us.

Q. What is the meaning thereof?

A. That GOD in his mercy would most freely pardon our sins.

Q. Wherefore is this subjoynd as we forgive these that trespassse against us?

A. To

A. To teach us to be mercifull to these that offend us.

Q. What is the last petition?

A. And leade us not into temptation, but deliver us from evill.

Q. What is the meaning thereof.

A. That GOD deliver us from the snares of the Devil, of the world, and of our owne corruptions, and from all other dangers whatsoever.

Q. What is the conclusion of that most perfect prayer?

A. For thine is the Kingdome, the Power, and the Glory, for ever.

Q. How many things are to be considered in these words?

A. Foure; first that God is a King; Secondly, that he is powerfull, Thirdly, that hee is glorious; Fourthly, that hee is eternall.

The

The thirtie five Sunday.

Q. **W***Hat is the fourth and last part of GODS service?*

A. To give God thanks for all his benefites.

Q. *What thanks requireth God of us?*

A. That we set foorth his glory with heart, tongue, and hand.

Q. *How thank we GOD with our hearts?*

A. When wee think honourably of him, and acknowledge his goodnesse.

Q. *How thank we him with our tongues?*

A. When our tongues are instruments of setting foorth his glory in godly words.

Q. *How thank we God with our handes?*

A. When the actions of our life are so holy, that these who see them, are moved to praise our heavenly Father.

Q. *What*

Q. What is the summe of the whole Covenant betweene G O D and man?

A. That GOD shall bee a friend to man, and that man shall serve GOD, by believing in him, by obeying him, by praying unto him, and by giving him thanks.

Q. Thou understandest beere the Covenant betweene God and man, is a mutuall promise betweene God and man, to wit, that God shall be a friend to man, and man shall be a faithfull servant unto God?

A. I understand so.

The thirti^e six Sunday.

Q. What callest thou a Covenant?

A. A league or agreement betweene two or more parties.

Q. What is the Covenant of God and man?

A. A league or agreement which God hath made with men for salvation.

Q. What

Q. What other name hath this Covenant in Scriptures?

A. It is called a Testament.

Q. What is properly called a Testament?

A. That which we commonly call a mans will and appointment, for the bestowing of his goods among his friends

Q. Wherefore is Gods Covenant called a Testament?

A. Because it was confirmed and ratified by the death of Christ who made the Covenant, and also because it containeth his last will written down.

Q. How many Covenants hath God made with man?

A. Two, the Covenant of workes, and the Covenant of grace.

Q. What callest thou the Covenant of workes?

A. It was a league which God made with Adam and all his posteritie,

steritie, on condition of their perfect obedience.

Q. Did man keepe that Covenant?

A. No, not.

Q. Is he now able to keepe it?

A. No, not.

Q. Wherefore is it then delivered unto men in the Scriptures?

A. To convince them of sin, that they may seek mercy in Christ.

Q. What callest thou the Covenant of grace?

A. It is an agreement concerning men, to bee freely saved through faith in Christ.

Q. What is the substance of this Covenant?

A. Salvation by faith in Christ.

Q. When, and where was the Covenant of grace made?

A. Incontinent after Adams fall, GOD in Paradise promised, that Christ, the seed of the woman should tread down the head of the Divel, the old Serpent.

Q. How

Q. How many Covenants of grace hath GOD made with man?

A. Onely one.

Q. In Scriptures I read of an old Testament or Covenant and of a new Testament or Covenant?

A. The same Covenant of grace is either old or new, in diverse respects and circumstances, being one for Substance.

Q. Wherefore callest thou the Covenant of grace, the old Covenant?

A. In regard of the first dispensation of it, by Moses towards the Jewes in diverse rites and ceremonies, which in time like old things vanish away.

Q. Wherefore is it called a new Testament or Covenant?

A. In regard of the dispensation of it by Christ, without such rites and figures, to endure alwayes new and the same unto the end of the world.

6. Of the Sacraments.

The thirtie seventh Sunday.

Q. **W**EE have heard of the first five parts of the Catechisme, First, of God, Secondly, of mans Creation, Thirdly, of his Fall, Fourthly, of his Redemption; Fifthly, of mans duties to GOD for the same, which is the summe of the Covenant between GOD and man, now let me heare of the scales of that Covenant?

A. The Sacraments are these scales.

Q. Wherefore serve these scales?

A. For the confirmation of our Faith.

Q. What neede have we of scales into Gods promises, seeing God cannot lie.

A. Because our faith is weake, it hath neede to be strengthened.

Q. What

Q. What is a Sacrament?

A. It is an outward seale appointed by God, for to certifie us of our Salvation in Christ.

Q. How many Sacraments had the Jewes under the law?

A. Two; Circumcision and the Paschall Lambe.

Q. What was the outward seale in Circumcision?

A. The cutting away of the foreskine.

Q. What did that represent and seale?

A. The cutting away of the Superfluitie of Sin.

Q. What was the outward signe and seale of the Sacrament of the lambe.

A. The lambe was first killed, after it was eaten.

Q. What did all that represent and seale?

A. That Christ was killed for to be food for our soules.

The thirtie eight Sunday.

2. **H**OW many Sacraments
are they under the
Gospell?

A. Two, Baptisme and the
Lords Supper.

Q. What is Baptisme?

A. A scale of our entrance into
the Church.

Q. What is the visible signe in
Baptisme?

A. The element of water
with the outward actions, as the
sprinkling, washing, dipping into
water, abiding under the water,
and coming out of the water.

Q. What doth the water repre-
sent unto us?

A. The blood of Jesus Christ
and his Spirit.

Q. What are the speciall graces
sealed up unto us, while wee are bap-
tized?

A. Our Justification and San-
ctification.

Q. What

Q. What outward action represents our justification?

A. As the water washeth away all uncleanness from the body, so the blood of Christ washeth away all sinnes from our soules, which is our justification.

Q. What outward actions represent our Sanctification?

A. They be chiefly three, first, the dipping of the body, Secondly, the staying under the water, Thirdly the comming out of the water.

Q. What signifieth the dipping of the body?

A. It signifieth the mortification of sinne, or fellowship with Christ in his death.

Q. What signifieth the staying under the water?

A. It signifieth the buriall of sin.

Q. What signifieth the comming out of the water?

A. The resurrection from sin to newnesse of life. *Rom. 6. 3.*

Q. What

Q. What is the differences of these two graces Justification and Sanctification, which are sealed by our Baptisme?

A. Justification is the absolution of a sinner from the guilt of sinne; Sanctification is an alteration of qualities from evill to good.

Q. Make the matter yet more cleare?

A. Justification consists in remission of finnes, and imputation of justice for the obedience of Christ; Sanctification is a renovation from our corrupt nature.

Q. What other difference is betweene these two.

A. Justification is perfect in this life, but Sanctification is heere imperfect.

Q. To whom belongs the Sacraments of Baptisme?

A. To all the faithfull, and to their children.

Q. By

Q. By what reason provest thou that
little children should be baptixed?

A. Because they are entered
into the Church, and Baptisme is
a seale of their entrance into the
same.

The thirtie ninth Sunday.

Q. **W**HAT is the Lords
Supper?

A. A seale of our spiri-
tuall nourishment in the Church.

Q. What are the visible signes?

A. Bread and wine.

Q. What other signes are in the
Lords Supper?

A: The outward actions, to wit,
the breaking of the bread, and
powring out of the wine, and the
distributing of the same.

Q. What doth the bread in the
Sacrament represent?

A. The blessed body of Christ.

Q. What doth the breaking of the
bread represent?

A. The

A. The breaking of Christs body and soule with unspeakable torments.

Q. What doth the wine signifie?

A. The blood of Christ.

Q. What doth the powring out of the wine signifie?

A. The powring out of Christs blood.

Q. What is the spirituall grace represented and offered unto us, by the elements and actions?

A. The nourishment of our souls.

Q. Make that more cleare?

A. As the bread eaten feeds the body, and as the wine drunke rejoyceth the heart, so the body and blood of Christ apprehended by a lively faith, like meat strengthneth, and like wine rejoiceth the soule.

The

The fourtie Sunday.

Q. **M**AY not little children
be partakers of the Sa-
crament of the Supper,
as well as of Baptisme?

A. No, nor.

Q. What is the reason?

A. Baptisme is a Sacra-
ment of our entrance into the
Church, but the Sacrament of
the Supper is onely for these that
have understanding.

Q. How knowest thou that?

A. Because it is enjoined to all
these that partake of the Supper, to
try & examine themselves, which
infants cannot do.

Q. What are the spirituall
duties of these that would rightly
communicate?

A. That every man examine
himself, and so eate of that bread,
and drinke of that cup.

Q. Wherein consists that ex-
amination?

A. That

A. That a man try himselfe if he hath these three things, faith, love, and repentance.

The fourtie one Sunday.

Q. **W**HAT should he try of his faith?

A. If he knoweth God, and is in some measure assured that Christ died for him.

Qu. What if his faith be weak, may he come to the table of the Lord?

A. This Sacrament is not for these that are perfect, but for to strengthen these that are weake.

Q. What should the communicant try of his love?

A. If hee loveth his God better then all things.

Q. What should he try concerning his love towards his neighbour?

A. If he desireth by all meanes not only not to hurt, but also to his neighbour in his person, name, helpe and estate.

Q. What

Q. What shall he try of his repentance?

A. If hee from his heart be sorry for his bypast sins, and also be resolved to amend his life in all times to come.

Q. By what signes will this repentance appeare?

A. By seven

Q. What is the first?

A. A care to leave the sinne wherein hee is fallen, 2 Cor. 7. 11.

Q. What is the seconde?

A. An utter condemnation of himselfe for sinne, with a craying pardon.

Q. What is the third?

A. A great anger against himselfe for his carelesnesse.

Q. What is the fourth?

A. A feare least hee should fall into the same sin againe.

Q. What is the fifth?

A. A desire ever to please God.

Q. What is the sixth?

A. A

A. A zeale, or increase of affection in well doing.

Q. *What is the seventh?*

A. Revenge upon himself for his former offence. 2 Cor. 7. 11.

The fourtie two Sundry.

Q. **T**hinkest thou that a man must have faith, love, and repentance, in a good measure before he come to the table of the Lord?

A. Yea, verily; for the wedding garment is made of these three graces.

Q. *What then should be our chiefe exercise, before we come to the Lords Supper?*

A. To try if we have faith love, and repentance.

Q. *What if wee want any of them?*

A. Let us seek them from God by earnest prayer.

Q. *But*

Q. But may wee not come to the Sacrament without them?

A. No, not.

Q. What danger is if we come without them?

A. We eate and drinke judgement to our selves.

Q. Wherefore that?

A. Because we discerne not the Lords body.

The fourtie three Sunday.

Q. What callest thou to discerne the Lords body?

A. It is to put a difference betweene the Sacramentall bread, the seale of his body, and other common bread.

Q. What is the difference?

A. The bread of the Sacrament is given for to be a seale of the food of the soule; Other bread is but for the belly.

Q. Let

Q. Let me understand more clearely who is said to discern the Lords body?

A. He is truely said, to discern the Lords body, who trembling in all reverence cometh to the table, and receaveth the bread, not as common bread for the belly, but as consecrate, for to be a seale of the spirituall food of the soule.

Q. What is the punishment of these that communicate unworthily?

A. The punishment of the godly is sore sicknesse, great sorrowes, and sometimes death of body.

Q. What is the punishment of the wicked?

A. Death both of soule and body.

Q. Thinkest thou that the godly will whiles communicate unworthily?

A. Yea verily, and for that the Lord will fearfully chastise them in this life.

The

The fourtie foure Sunday.

Q. *Is it not good for the godly,
that they be so chastised for
their negligence?*

A. It is most certaine.

Q. *How knowest thou that?*

A. The Apostle sayeth, when
wee are judged wee are chastened
of the Lord, that wee should not
bee condemned with the World,
1 Cor. 11. 32.

Q. *I see that there is great difference,
betweene the unworthie communicating
of the godly, and of the
wicked?*

A. Yea verily; for God chasteneth
the godly for their negligence,
but hee condemneth the
wicked for their contempt.

Q. *But will not this make many
of the godly the more carelesse in
their preparation, seeing that though
they communicate unworthily they
shall not be condemned?*

A. The chastisement of their
negligence

negligence is so great that it should make the best of us to tremble, divers calamities as sicknesse, death, losse of goods, terrours of conscience are appointed for such.

The fourtie five Sunday.

2. **W**hat should we thinke upon, when we are come to the Lords table?

A. We should lift up our hearts to Christ in the heavens.

Q. When thou seest the bread of the Sacrament broken, what should thou remember?

A. That even so the body of Christ was broken upon the crosse with unspeakable colours for my sinnes.

Q. When thou seest the wine powred out, what shouldest thou remember?

A. That even so the blood of Christ was powred out upon the crosse for me.

Q. When

Q. When thou eatest that bread of the Sacrament, what sayest thou in thy selfe?

A. I say, Lord so feed my soule with Christs body, the bread of life.

Q. When thou drinkest the wine, what sayest thou in thy selfe?

A. I say, Lord quench the thirst of my soule, with the vertue of Christs blood.

The fourtie sixth Sunday.

*Q. **D**O we eat with our teeth the flesh of Christs body at the Sacrament?*

A. No, not.

Q. How then eat we his body?

A. In a spirituall manner.

Q. How is that done?

A. While we believe; that his body was broken for us, we are said to eat his body.

Q. Wherefore is our believing called a eating, and a drinking.

F

A. Be-

A. Because as our bodies live by eating and drinking, so our souls live by believing that *Christs* body was broken, and his blood powred out for our sins.

Q. What is the chiefest end of this Sacrament?

A. That the Lords death may thankfully be remembered.

Q. What is our duty after wee have received the Sacrament?

A. To give GOD most humble thanks.

Q. How should we thanke him?

A. We must declare the Lords death untill he come againe.

Q. What is that to declare the Lords death?

A. It is to publish, to solemnize, to have in honour and estimation, to spread abroad, and make famous all the sufferings of the Lord.

The

The fourtie seven Sunday.

Q. **W***Hat more is required
in our thanks, then
to declare the Lords
death by publishing the same by word?*

A. It is required, that by a
holy and reformed life wee glori-
fie God, that others seeing our
godly conversation may praise our
heavenly Father.

Q. *What wordes of thanks hast
thou for God after thou hast received
the Sacrament?*

A. My soule praiseth God for
his love, which moved him to send
his Son to the world to die for me;
I glorifie the Son of God, for
dying so willingly for the salvati-
on of my lost soule.

Q. *How concludest thou thy
thanksgiving?*

A. I say, now unto the King eter-
nall, immortall, invisable, the only
wise God, be glory, for ever, and
ever, Amen. *1 Tim. 1 vers. 17.*

Q. What is thy exercise the rest of that day?

A. I with a thankfull heart meditate the mercies of my God, who sent his Sonne to die for me, and by his death, to deliver me from hell fire.

Q. What dost thou more?

A. I call to memorie all the paines and dolours, which Christ my Saviour suffered from his *Cratch* to the *Crosse*, and praise him for the same: To whom with the Father, and the holy Spirit the Comforter, be glory, power, and praise, for evermore,
Amen.

* *

✠

TO

TO THE NOBLE
L A D Y,

D. Anne Campbell;

Daughter to the Noble
and Potent Earle, the
Earle of Argyle, &c.

M A D A M E,



Heere humbly dedicate
unto your Ladiship,
now of tender yeeres
these two compends of
the Catechisme.

Saint John, the Cu-
sin, and beloved Disciple of Iesus Christ,
who for his high doctrine was compared to
an Eagle that mounteth very high, dis-
dained not to write unto Children. In
one chapter of a short Epistle hee bath,
I write unto you little children; and
again in the same words, I write unto
you little children; of that his writing
hee

1 Joh. 2
12,
vers. 13

hee giveth two reasons; the one is in these words, because your sins are forgiven you for his Names sake; the other reason is in these words, because yee have knowne the Father: For this end, Madame, have I written unto you these two compends, that yee may know the Father; whom I most humbly intreat to increase his graces begun in your Ladyship in a good measure.

From Glasgow
the 19. of
January,
1639.

Your Ladyships most
humble Servant.
M. ZACHARY BOYD.

A short

A short compend
of the Catechisme,
*needfull for little
Children.*

I. OF GOD.

Question.



*OW many Gods be
there?*

Answer.

Onely one God.

*Q. How many per-
sones be there in the Godhead?*

*A. Three, the Father, the Son,
and the holy Ghost.*

*Q. What hath God the Father,
done for thee?*

A. He hath created me.

*Q. What hath God the Son done
for thee?*

A. He hath redeemed me.

Q. What

Q. What hath the holy Ghost done for thee?

A. He hath sanctified me.

Of Mans Creation.

Q. Whercof was this world made?

A. Of nothing.

Q. Whereof was man made?

A. His body was made of the dust of the ground.

Q. How was his soule made?

A. The Lord breathed into his nostrils the breath of life.

Q. How was man created at the first?

A. According to Gods own image.

Q. What is that image of God?

A. Holinesse, and happinesse.

Of Mans Fall.

Q. Did man keepe that image?

A. No, not.

Q. How lost he it?

A. By

A. By sinning against God.

Q. *What was his sinne?*

A. He did eate of the forbid-
dent tree.

Q. *What other sinnes did goe
before that?*

A. Pride, unbeliefe, a miscon-
tentment with his own estate.

Q. *What were the instruments of
his fall?*

A. The devill, the serpent, and
the woman.

Q. *How did they bring that evil
to passe?*

A. The devill entered into the
serpent, and by the serpent se-
duced the woman, who entised
her Husband to eate of that
tree.

Q. *What deserved they for that
eating?*

A. Death and eternall damna-
tion.

Q. *What hath followed on that
first sinne?*

A. All

A. All men since that fall are borne in sin, and conceived in iniquitie.

Q. What is sinne?

A. The transgression of Gods law.

Q. How many sorts of sinne be there?

A. Two, originall sinne, and actuall sinne.

Q. What callest thou originall sine?

A. That corruption wherein all mankinde is conceived and borne, since the fall of Adam.

Q. What is actuall sinne?

A. Every omission of our duty and commission of that which is against the law of God.

Q. In how many wayes sinne wee against God?

A. In three wayes chiefly, in thought, word, and deed.

Q. Are all men sinners?

A. Yea, verily, Christ onely excepted.

Of Mans Redemption.

Q. **W**HO is mans Saviour?
A. Jesus Christ.
Q. Who is this Jesus Christ?

A. The Son of God conceived miraculously by the holy Ghost, in the wombe of a Virgine.

Q. Whether was he man onely, or both God and man?

A. He was both God and man, in one person.

Q. What needed him to be man?

A. That he might die for us.

Q. What needed him to be God?

A. That he might overcome death.

Q. Wherefore was he called Jesus?

A. Because he came to save his people from their finnes.

Q. Wherefore callest thou him Christ?

A. Be-

A. Because he was annointed with the spirituall oyle of graces, and that without measure.

Q. Whereunto was he annointed?

A. Unto three spirituall offices.

Q. What were his offices?

A. He was a King, a Priest, and a Prophet.

Q. What needed him to bee a King?

A. For to rule and defend us, against our enemies.

Q. Who are our cheefest enemies?

A. The devill, the world, and the corruptions of our own flesh.

Q. What needed him to bee a Prophet?

A. For to teach us the Word, and way of Salvation.

Q. Wherefore was hee a Priest?

A. That

A. That he might offer up a sacrifice for us.

Q. What sacrifice offered he up for us?

A. He offered up himselfe to the death.

Q. What sort of death died he for us?

A. The cursed death of the Crosse.

Q. Wherefore died he such a cursed death?

A. That hee might deliver us from the curse of God.

*Of the service which man
owe to God for his
redemption.*

*Q. What owe we to God for
so great a salvation?*

A. We owe him service.

*Q. How many parts are there
of Gods service?*

A. Foure:

A. Foure: *viz.* to believe in GOD, to obey GOD, to pray to GOD, and to give him thanks.

The first part of GODS Service.

Q. **W**hat is the first part of Gods Service?

A. It is to believe in GOD.

Q. What is that to believe in GOD?

A. It is to have a true faith.

Q. What is faith?

A. An assured knowledge that GOD will be mercifull to us for Christs sake.

Q. Who worketh this faith in our hearts?

A. The holy Spirit.

Q. By what means?

A. By the preaching of the Word.

Q. Why

Q. Why are we said to be justified by faith?

A. Because by faith we apprehend Christ and all his merits; whereby we appeare just in Gods presence.

Q. May not man be justified by his workes?

A. He may before men, but not before GOD.

Q. What is the cause of that?

A. Because there is no man that can perfectly fulfill the law of GOD.

Q. Where is the summe of our faith?

A. In the Creede.

Q. How many parts are there of the Creede?

A. Foure.

Q. What is in the first part thereof?

A. That which concerneth GOD the Father, and our creation.

Q. What is the second part?

A. That

A. That which concerneth God the Son and our redemption,

Q. What is in the third part?

A. That which concerneth GOD the holy Ghost, and our sanctification.

Q. What is in the fourth part?

A. That which concerneth the Church, and Gods benefites bestowed upon the same.

Q. What is the Church?

A. A companie of those, whom GOD by his Spirit hath sanctified.

Q. How many parts hath the Church?

A. Two; the Church triumphant in Heaven, and the Church militant on Earth.

Q. VVhom callest thou the Church triumphant?

A. These who have overcome the diuel, the world, and the flesh.

Q. VVhom callest thou the Church militant?

A. These

A. These who are yet on earth fighting against these enemies of mans salvation.

The second part of Gods Service?

Q. **W**hat is the second part of Gods service?
A. To obey GOD?

Q. Where learnest thou what obedience thou owe to God?

A. In GODS Law, whereof the summe are the ten commandments.

Q. How are the ten commandments divided?

A. Into two tables.

Q. What commandements be contained in the first table?

A. The first foure.

Q. What be contained in the second table?

A. The last six.

G

Q. What

Q. What is the summe of the first foure?

A. Our whole duty towards our God.

Q. What is the summe of the last six?

A. Our whole duty towards our neighbour.

The third part of Gods Service.

Q. What is the third part of Gods service?

A. To pray to GOD.

Q. In whose name must we seeke from God that which we need?

A. In Christ his Sons name.

Q. May we desire the Saints in heaven, to intercede for us?

A. There is but one Mediator Jesus Christ.

Q. Whoteacheth us to pray?

A. The holy Spirit.

Q. What

Q. What prayer is most perfect?

A. The Lords prayer.

Q. How many petitions are there in the Lords prayer?

A. Six.

Q. What is the first?

A. Hallowed be thy name.

Q. What is that to say?

A. That God by all creatures, may be known to be a holy God, and worshipped by them.

Q. What is the second petition?

A. Thy kingdome come.

Q. What is that to say?

A. That God both outwardly, and inwardly rule, governe, and maintaine us, as a King his Subjects.

Q. What is the third petition?

A. Thy will be done, in earth as it is in heaven.

Q. What is that to say?

A. It is a prayer, that God be as perfectly obeyed by his Saints on earth, as by these that are in heaven.

Q. What is the fourth petition?

A. Give us this day our dayly bread.

Q. Wat is that to say?

A. That GOD would give unto us any worldly thing that is needfull for us.

Q. What is the fifth petition?

A. Forgive us our sinnes, as we forgive these that sinne against us.

Q. What understandest thou by these wordes?

A. That GOD in his mercy, would freely pardon us our sins, for Christsake.

Q. What is the last petition?

A. And lead us not into temptation; but deliver us from evill.

Q. What is the meaning thereof?

A. That God would deliver us from the snares of the Devill, of the world, and our owne corruptions, and from all other dangers whatsoever.

The

*The fourth part of Gods
Service.*

2. **W**hat is the fourth part
of Gods service?

A. To give God thanks
for all his benefites.

2. What thanks requireth
God of us?

A. That we set forth his glory,
with heart, tongue and hand.

2. How thanke we God with our
heart?

A. When wee thinke honour-
ably of him, and acknowledge his
goodnesse.

Q. How thanke we him with the
tongue?

A. When our tongue is an
instrument of setting forth his
glory.

2. How thanke we him with the
hand?

A. When we do good works.

OF

Of the Sacraments.

Q. **W**HAT is a Sacrament?

A. **W**It is an outward seale appointed by **GOD**, for to certifie us of our Salvation in **Christ** **Jesus**.

Q. How many Sacraments are there?

A. Two, Baptisme, and the Lords Supper.

Of Baptisme.

Q. **W**Hat is Baptisme?

A. **W**A seale of our entrance into the Church.

Q. VVhat is the visible signe in Baptisme?

A. The element of water with the outward actions.

Q. VVhat doth the water represent unto us?

A. The

A. The blood of Christ and the Spirit.

Q. What are the outward actions?

A. Sprinkling, washing, dipping into the water, abiding under the water, and coming out of the water.

Q. What spirituall graces are sealed up unto us, while we are baptized?

A. Our justification and sanctification.

Q. What outward action represents our justification?

A. As the water washeth away all uncleanness from the body, so the blood of Christ washeth away all sins from our soules, which is our justification.

Q. What outward actions represent our Sanctification?

A. They be especially three, first, the dipping of the body, secondly, the staying under the water,

water, thirdly, the comming out of the water.

Q. What signifieth the dipping of the body.

A. It signifieth the mortification of sinne, or fellowship with Christ in his death.

Qu. VVhat signifieth the staying under the water?

A. It signifieth the buriall of sin.

Q. VVhat signifieth the coming out of the water?

A. The resurrection from sin to newnesse of life. *Rom. 6. 3. 4.*

*Of the Lords
Supper..*

Q. WHAT is the Lords Supper?

A. A scale of our spirituall nourishment in the Church.

Qu. What are the visible signes of that Sacrament?

A. Bread

A. Bread and wine with the outward actions.

Q. *What doth the bread represent?*

A. The body of Christ.

Q. *What doth the breaking of the bread represent?*

A. The great sorrowes where-with his body and soule were broken.

Q. *What doth the wine signifie?*

A. The blood of Christ.

Q. *What doth the powring out of the wine signifie?*

A. The powring out of Christs blood.

Q. *What is the spirituall grace signified and offered unto us, by the elements and actions?*

A. The spirituall nourishment of our soules.

Q. *What must wee doe before wee come to the Sacrament?*

A. We

A. We must try and examine our selves.

Q. Wherein consists that examination?

A. That a man try himselfe, if hee hath these three things, faith, love and repentance.

Q. What should hee try of his faith?

A. If he know God, and is in some measure assured that Christ died for him.

Q. What should he try of his love?

A. If he loveth his GOD above all things, and if he loveth the well of his neighbours person, name, and estate.

Q. What shall he try of his repentance?

A. If from his heart hee bee sorry for his bypast sins, and resolved to amend his life for all times to come.

Q. May we not communicate without any of these three?

A. No,

A. No, not.

Q. What is the danger if wee want any of them?

A. Wee eat and drink judgement to our selves.

Q. Wherefore that?

A. Because we discern not the Lords body.

Q. What callest thou to discern the Lords body?

A. It is to put a difference betweene the bread of the Sacrament, the scale of his Body, and other common bread?

Q. What is that difference?

A. The bread of the Sacrament is given for to be a scale of the foode of the soule, other bread is but for the belly.

Q. Who then is said rightly to discern the Lords body?

A. He who in all reverence, trembling, receiveth the bread, not as common bread, but as consecrate, to be a scale of the food of the soule.

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*Q. What is the punishment of
those that communicate unworthily?*

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death of body.*

*Q. What is the punishment of
the wicked?*

*A. Death both of soule and
body; from which the Lord
deliver us for Christ his Son sake.
Amen.*

A shorter

A short Compend of
the Catechisme for
Children of a
younger age.

I. OF GOD.

Question.

HOW many Gods bee
there?

Answer.

Onely one God.

Q. How many per-
Jones are there in the Godhead?

A. Three, the Father, Son, and
holy Ghost.

Q. What hath the Father done
for thee?

A. He hath created me.

Q. What hath the Sonne done
for thee?

A. He hath redeemed me.

Q. VVhat

Q. What hath the holy Ghost done for thee?

A. He hath sanctified me.

Of Mans Creation.

Q. WHO made man?

A. GOD?

Q. WHEREOF was man made?

A. His body was made of the earth.

Q. How was his soule made?

A. The Lord breathed into his nostrils the breath of life.

Q. How was man created at the first?

A. According to Gods own image.

Q. What is that image of God?

A. Holinesse and righteousness, and dominion over all the creatures.

Of Mans Fall.

Q. **D**ID man keepe that
image?

A. No, not.

Q. How lost he it?

A. By eating of the forbid-
den tree.

Q. What were the instruments
of his sinne?

A. The Devill, the Serpent,
and the Woman.

Q. How did they bring that
evill to passe?

A. The Devil entered into the
Serpent, who deceived the Wo-
man, and shee entised her Hus-
band.

Q. What deserved they for their
sinne?

A. Death and damnation.

Q. What is sinne?

A. The transgression of Gods
Law.

Q. How

Q. How many sortes of sinne be there?

A. Two, originall sinne, and actuall sinne.

Q. VVhat is originall sinne?

A. That naturall corruption wherein we are borne.

Q. VVhat is actuall sinne?

A. The evill which wee doe our selves, in thought, word and deed.

Of Mans Redemption.

Q. WHO is mans Saviour?

*A. **W** Christ Jesus.*

Q. VVho is Jesus Christ?

A. Very GOD and man.

Q. VVhat needed him to be man?

A. That he might die for us.

Q. VVhat needed him to be God?

A. That he might overcome death.

Q. VVhat sort of death died he?

A. The

A. The cursed death of the Crosse.

Q. Wherefore died hee such a cursed death?

A. That he might deliver us from the curse of GOD.

Q. How many offices had Christ?

A. Three, he was a King, a Priest, and a Prophet.

Q. Wherefore was he a King?

A. For to rule us.

Q. Wherefore was he a Priest?

A. For to offer up himself in a Sacrifice for us.

Q. Wherefore was he a Prophet?

A. For to teach us.

*Of the Service we owe
to GOD*

Q. **H**OW many parts are there of Gods service?

A. **F**oure; to believe in God, to obey God, to pray to God, and to give God thanks.

H

Q. What

Q. What is faith?

A. It is an assured knowledge, that God will be mercifull to us, for Christs sake.

Q. Who worketh this faith in our hearts?

A. The holy Spirit.

Q. By what meanes?

A. By the preaching of the Word.

Q. How is our faith made stronger?

A. By the hearing of the word, and receiving of the Sacraments.

Of the Sacraments.

Q. WHAT is a Sacrament?

A. **W**hat is an outward scale appointed by God, for to certifie us of our Salvation in Christ.

Q. How many Sacraments are there?

A. Two, Baptisme, and the Lords Supper.

Q. What is Baptisme?

A. A

A. A scale of our entrance into the Church.

Q. What is signified by the washing made by water?

A. The washing away of our sins by Christs blood.

Q. What is the Lords Supper?

A. A scale of our spirituall nourishment in the Church.

Q. What signifieth the breaking of the bread?

A. The breaking of Christs body with many sorrowes.

Q. What signifieth the powreing out of the wine?

A. The powreing out of Christs blood upon the Crosse.

Q. Who are worthy communicants?

A. God accounts these worthy, who have faith, love, and repentance.

A prayer at the houre of Death.

Because death is very uncertaine;
and Pastors can not be ever pre-
sent at the last houre of dying
men, I have set down this
Prayer for the com-
fort of such.

MOST gracious GOD,
most dear and loving Fa-
ther, let the words of our
mouth, and the meditations of our
heart, be acceptable in thy sight,
for thou art our Lord, *our strength*
and our Redcemer: We most un-
worthie to speake for our selves,
are bold heere to call upon thee,
and most humbly to intreate thee,
to be gracious and mercifull to
this thy faithfull servant, now go-
ing from the earth to his *long home*
in the heavens.

Thou Lord Jesus, who can not
lie, hast said unto us: *That whatso-*
ever

Psal. 19
14.

Eccles.
12. 5

Iohn 14
13.

ever we shall aske the Father in thy
name, thou wilt give it unto us;

O Father of mercies, we seeke
from thee, in the name of thy Son
Jesus, that all the finnes of this thy
now dying servant may be *forgotten*,
and *fully* and *freely* forgiven
him: though his sins have indeed
beene *red like Scarlet and Crimson*,
let it please thee so to wash him
with the vertue of the blood of
Jesus, that his soule once polluted
and defiled with sinne, may be
made white like the woole; yea,
whiter then the snow.

Thou Lord understandest the
groanes of thine own Spirit; thou
hast begun a good worke in him;
now as thou dost with the yeere,
crowne it with thy goodnesse: Seale
up in his heart that peace which
thou hast purchased with the
blood of Christ Jesus, the *Prince*
of peace; Assure him now of the
rest of these joyes, whereof he in
his

Isa. I. 8

Psal. 65
II.

his life hath had by thy grace a mercifull foretaste, in the very throes of death, & greatest throngs of temptations; uphold him with the hope of glory: Let his faith get a full victory over all the enemies of his salvation: Let the vertue of *Christs Crosse* crucifie the world unto him, and him unto the world; let the death of Jesus be the death of his finnes, and the life of his soule, Say unto his soule, Bee of good comfort, all thy finnes are forgiven thee.

Seeing while he is heere at home in the body, he is absent from the Lord, make thou him confident and willing rather to be absent from the body, that he may bee present with thee his Lord in the heavens, among the Angels and spirits of just men, who are alwayes in thy presence, beholding thy face, wherein is *fulnesse of joy.*

Now

Now Lord, while his flesh and his heart faile him, be thou the strength of his heart, and his portion for ever; for whom hath he in heaven but thee, and there is none on earth whom hee desires besides thee: make haste Lord, come Lord, Jesus come: Open now the doores of thy mercy, and suffer this wearied traveller to enter into thine everlasting rest.

O Spirit of comforts, the Comforter of troubled soules, seale up in his heart the pardon of all sinnes, with the blood of Jesus, and now crowne all thy gifts and graces in him with thy glory, Lord Jesus receive his spirit, Father into thine hands wee commend his soule; To the Father, Son and holy Ghost, bee everlasting glory, praise, power and dominion, for ever, and ever, Amen.

FINIS.

